000 their cigarettes.] While we were sitting there a group of women came by
482 carrying firewood in their large net bags. Women carry large net bags
with the handle across their forehead and the bag over their back. Men
carry much smaller ones at their side with the handles over their shoulder.
562 The women went by us quickly with their eyes on the ground. When they were
past us, they stopped and a couple of the older ones spoke to some of the
men. They stood with their backs toward us, looking over their shoulders.
We have observed this back-to pose several times before. I don't know
whether it is an indication of their status with regard to men. They
always seem to be uncomfortable when they are in a male gathering.
Several times girls have gathered firewood for us to get pay in beads. They
will dump their firewood quickly and stand shyly away from any group of
men which might be there until they receive their pay. When we have seen
them in their own house, they have seemed much more sure of themselves,
but still tend to turn their backs to you and avoid your gaze. Old women
[855] are much less shy than younger ones. This situation is going to make it
[123] difficult for my special project, for children up to the age of four or
five are constantly with their mothers. I guess it will be a matter of
biding my time until I can make an entré into a family group. I feel
confident that this will be possible.

114 November 13, 1936. On the nights of the eighth, ninth, and tenth, there
132 was a terrific wind blowing in gusts which shook the house with their
violence. They blew our mosquito nets about and made it impossible to
[136] sleep. This wind also brought up a great cloud of hungry mosquitoes from
the Sepik which made the days intolerable also, so as a result, we did
very little work, but instead talked about how we wished we were home.

211 Tip made an excursion across the valley to the west toward Koriasi,
and there found a rather interesting thing. He came upon a small clearing

211 at one side of which there was a stone about thirty inches high and five inches square set on end. There were two chips out of the top of this,
[648] Owiyap, who was with Tip at the time, explained that it was put up by the Germans after they had killed a Waskuk man and woman in retaliation for the spear one of their entourage had received in the leg from the natives. The chips from the stone represented the two deaths and was put there as a reminder of them. The story also goes that the police boys of the Germans cooked and ate the Waskuk woman.

778 The next day on a trip in the other direction he discovered another stone of interest. This was another small monolith about three feet high and eight inches square. It was situated in the clearing of the Sombundura house tamberan in front of the house and on a line with its main axis.
[821] When Tip touched it, Owiyap and others were much aghast. They said that this would cause a big wind to come up. Actually the wind continued to blow that night, but it was calm the following night.

443 Yesterday morning, Nov. 12, Tip went down to the"bUng" (pidgin for
439 market place) to watch the Waskuk women trade their sago with the Yambon
443 women for fish, betel nut, and beads - mainly fish. Word had been sent
203 announcing the trading by a mnemonic device consisting of a knotted string -
211 one knot for each day which was to intervene between the reception of the string and the actual trading. The trading was done very expeditiously,... I think I will copy Tip's notes.

[439] "A regular trade is kept up between Yambon and the Waskuk. The particular day on which it will be held is set by the Waskuks. This is communicated to the Yambons by means of something in the nature of a
443 knotted string.....The Waskuk trading place is situated at the end of the